TYRANNUS
Or the
MODE:
IN A
DISCOURSE
OF
SUMPTUARY LAWES.

Nec affectatæ sordes, nec exquisitæ munditiæ.

LONDON,
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To Him that Reades.

IF that be true which Demoſthenes ſaid, that Conſtancy is the ſumme of all perfection, and that what is really good ſprings from integrall cauſes; all that aſpire to this Vertue ſhould embrace whatever may contribute to it. I have in this gentle Satyr prepared you ſomething to ſmile, ſomething to frown at; if the Ballance fall even I am ſatisfyed: ſhall I tell you ingenuouſly? I have ſometime (for Relaxation ſake) indulg'd my ſelf the liberty of a Prevaricator, and amongſt other impertinencies, to paſſe away the time, collected certain Eſſayes together, of which I once intended a Volume. This amongſt the reſt lay upmoſt; and if I now put it into your hands, 'tis becauſe I think it not unſeaſonable: I will not reproch the French for their fruitfull Invention, or any thing that is commendable, but 'tis well known, who thoſe Gavachen are, which would impoſe upon all the World beſide; and I have frequently wonder'd that a Nation ſo well conceited of themſelves, as I take our Country-men to be, ſhould ſo generally ſubmit to the Mode of another, of whom they ſpeak with ſo little kindneſſe. That the Monſieurs have univerſally gotten the Aſcendent over other parts of Europe, is imputable to their late Conqueſts; but

but that only their greateſt vanity ſhould domineer over Us, *ſpeaks us ſtrangely tame. For my own part, though I love the* French *well (and have many reaſons for it) yet I would be glad to pay my reſpects in any thing rather then my* Clothes, *becauſe I conceive it ſo great diminution to our Native Country, and to the diſcretion of it. His* Majeſty *ſpeaks* French, *not ſo much to gratify the* Nation, *as becauſe he has* Title *to it: For though* Lewis *the XIIII. be the* French King; CHARLES *the II is* King *of* France; *and I ſhall not deſpair to ſee the day when he ſhall give his* Vaſſals *there the* Edict *for their* Apparel, *and not ſuffer his Subjects* here *to receive the Law from them. If this give you offence, I can commute, and upon ſome other occaſion, ſay as much to their advantage: in the interim my pardon will be my zeal and my loyalty; but if you think it wiſer to need none, then to ask it, I embrace the ſentence, but beg time to practiſe it; eſpecially when I preſume thus upon your patience, who profeſſe my ſelf to be ſo much*

Your humble Servant

I. E.

TYRANNUS,
OR
THE MODE.

'TWas a witty expreſſion of *Malvezzi*; *i veſtimenti negli Animali ſono molto ſicuri ſegni della loro natura, negli Huomini del lor cervello.* Garments (ſayes he) in Animals, are infallible ſignes of their Nature; in Men of their Underſtanding. Though I would not judge of the *Monk* by the Hood he wears; or celebrate the humour of *Julians* Court where the Philoſophic Mantle made all his Officers appear like ſo many Conjurers; 'tis worth the obſerving yet, that the People of *Rome*, left off the *Toga*, an Antient and Noble Garment with their power, and

that the Viciſſitude of their Habite was little better then a Preſage of that of their Fortune. For the Military *Saga* differencing them little from their Slaves, was no ſmall indication of the declining of their Courage, which ſhortly follow'd; and I am of opinion, that when once we ſhall ſee the *Venetian* Senat quit the gravity of their Veſts, the State it ſelf will not long ſubſiſt, without ſome conſiderable alteration. 'Tis not a triviall Remark (which I have ſome where met with) that when a Nation is able to impoſe, and give laws to the habit of another, (as the late *Tartars* in *China*) it has (like that of Language) prov'd a Fore-runer of the ſpreading of their Conqueſts there; becauſe, as it has ſomething of Magiſterial; ſo it gives

gives them a boldneſſe, and an Aſſurance which eaſily introduces them, without being taken notice of for Strangers where they come; ſo as by degrees, they inſinuate themſelves into all thoſe Places where the *Mode* is taken up, and ſo much in credit. I am of Opinion, that the *Swiſſe* had not been now a Nation, but for keeping to their Prodigious Breeches; and as it was Politickly diſſembl'd of *Francis* the Firſt to flatter this blunt People with the *Toy*, which for a while he wore, and the Ladies afterward made their Pin-Cuſhions of; ſo was it again as wiſe to abandon that Brutiſh Shape, for a Habit more convenient and Decent.

Nor do I impute it ſo much to the Levity in that *Protean* Nation to *Metamorphoſe* themſelves ſo oft,

as many are Prone to cenſure; becauſe it is plainly their Intereſt, and they thrive by it; beſides the pleaſure of ſeeing all the World follow them, and to be fond of it.

Believe it, *La Mode de France*, is one of the beſt Returnes which they make, and feeds as many bellies, as it clothes Backs; or elſe, we ſhould not hear of ſuch Armies, and Swarmes of them, as this one City alone maintains, who hang in the Ears, embrace the Necks, and elegant Waſts of our fair Ladies in the likeneſs of *Pendants*, *Collers*, *Fans* and *Peticoats*, and the reſt of thoſe pretty impediments, without which Heaven and Earth could not ſubſiſt.

It may be thought, I confeſſe, ſome mark of Verticity, that theſe things are alwayes in fluctuation; but

but tis yet conſtant as the Tide, and no more a fault then in the *Moon*; eſpecially, ſince (like hers) the change is profitable, and a *Characteriſtic* of their fertil *Genius*, which is to be buſie, Mercurial, and Univerſal, and like good *Priſmes*, both to multiply, and change the *Species* to a degree ſo taking, and ſo gainfull.

But, be it thus excuſable in the *French* to alter, and impoſe the *Mode* on others, for the reaſons deduc'd; 'tis no leſs a weakneſs, and a ſhame in the reſt of the World, who have no Dependency on them, to admit them, at leaſt, to that degree of Levity, as to turn into all their ſhapes without diſcrimination, ſo as when the freak takes our *Monſieurs* to appear like ſo many *Farces* or *Jack-Puddings* on the Stage,

all the World ſhould alter Shape, and play the *Pantomim's* with them.

Me thinks a *French* Taylor with his Ell in his hand, looks like the Enchantreſs *Circes* over the Companions of *Ulyſſes*, and changes them into as many formes: One while we are made ſo looſe in our Clothes, as if we had alwayes need of the Cloſe-ſtool, and by and by appear like ſo many Malefactors ſew'd up in ſacks, as of old they were wont to treat a *Parricide* with a Dog, an Ape and a Serpent: Now muſt our Breeches do homage to the Roſes of our Shoes, and be the next *Term* ſo ſhort, as if we had all been Ambaſſadors to the King of *Ammon*.

2. Sam. 10. 4.

Mart. *Dimidiaſque Nates Gallica palla tegit.*

Now

Now we are all twiſt, and the long *Pedo* has been taken at diſtance for a pair of Tongs; and anon all Buttock: One Gallant go's ſo pinch'd in the Waſt, as if he were prepard for the Queſtion of the Fiery-plate in *Turky*; and another's ſo looſe in the middle, as if he would turn *Inſect*, or drop in two: Now the ſhort Waſt, and Skirts in Pye-cruſt is the Mode, then the Wide-hoſe, or (which is more ſhamefull) like *Nero's Lacernata Amica*, the Man in Coats again; *Monſtrum geminum, de viro fœmina, mox de fœmina vir*: So as one that ſhould judge by the appearance, would take us all to be of Kin to the fellow that begs without Armes, or ſome great Mens Fools: Me thinks we ſhould make water ſitting, and ſince we deny our Sex, learn to handle the diſtaffe too;

Juvenal. Tertul.

too; *Hercules* did ſo when he Courted *Ompbale*, and thoſe who ſacrific'd to *Ceres* put on the petty-coat with much confidence; For a Man cannot ſay now as when *Lucian* ſcoff'd at *Cinicus*, *Quid tu tandem barbam quidem habes, & romam, tunicam non habes?* On the Reverſe, All Men now wear coats, and no Beards. O Prodigious Folly.

Fœdius hoc aliquid quandoque audebis amictu.

And I am even aſtoniſh'd at the ſcandal of it.

What ſhall I then ſay of this madneſs, or what rather ſhall I not ſay? *Vterque habitus mutandi malus, alter adverſus naturam, alter contra ſalutem*, the one of them is ſo much againſt Nature, the other againſt Health; both Præpoſterous, both in ex-

extreams; ſo as what *Seneca* ſpake of Silk in his dayes, may with equal reaſon be apply'd to theſe clothes of ours, if Clothes it be lawfull to name them, *in quibus nihil eſt quo defendi aut corpus, aut pudor poſſit*, ſince there is in them, neither covering for our bodies, nor for our ſhame?

It was a fine ſilken thing which I ſpied walking th' other day through *Weſtminſter-Hall*, that had as much Ribbon on him as would have plundered ſix ſhops, and ſet up twenty Country Pedlers: All his Body was dres't like a May-Pole, or a *Tom-a Bedlam's* Cap. A Fregat newly rigg'd kept not half ſuch a clatter in a ſtorme, as this Puppets Streamers did when the Wind was in his Shroud's; the Motion was Wonderfull to behold, and the Colours

Colours were Red, Orange, and Blew, of well gum'd Sattin, which argu'd a happy fancy: but ſo was our Gallant over charg'd, *Indutumne an onuſtum hominem, habere veſtem, an bajulare*, that whether he were clad with this Garment, or (as a Porter) only carried it, was not to be reſolv'd.

I do aſſure you, that I knew a *French Woman* (who is famous for Her Dexterity and invention) proteſt, that the *Engliſh* did ſo torment Her, for the *Mode*, ſtill doubting that She brought them not over the neweſt edition of it, that She us'd monethly to deviſe us new Fancies of her own Head, which were never worn in *France*, to pacifie her Cuſtomers: But this was in the dayes of Old *Noll*, that ſignal *Veriumnus*, when the State it ſelf was

was as ſeldome above the Age of a Moon without a new face, as the Ladies her faithful *Devota's*. But I have done with Inſtances; and whilſt I ſeem to reprove this exceſs in Men, am ſo far from diſobliging the bright Sex, that it is from hence (*Fair Ladies*) may juſtly be deriv'd, the eſteem which I make of your diſcretion in this point, becauſe, what you now wear is ſo decent, and ſo becoming; Nor am I of ſo Moroſe and particular a humour, that, with *Seleucus*, I would allow of no Ornaments, or ſignificant changes: for my part I love Variety, and when I declaim againſt the *aſcititious* and unnatural, I am Advocate for what is gracefull and put on with reaſon: But there is a mediocrity in all things, and though Garments be Superficials, and extrinſecal

trinſecal to us, they are yet of ſuch notable preſage, that if (as *Soloman*) a Wiſe Man may be known by his gate; a Fantaſtick may be no leſs by his Apparel.

There is a certain *honeſtas in obſervatione decori*, which if men could once light on, would be of Infinite more Reputation to us, then this ſlaviſh defference of ours to other Nations; and when his *Majeſty* ſhall fix a Standard at *Court*, there will need no Sumptuary lawes to repreſſe and reforme the Lux which Men ſo much condem in our Apparrel.

Mountaine tells us, that at the Death of *King Francis*, one years mourning for him in Cloth, made Silk to be ſo deſpiſed, that had any Man appear'd in it for a long time after, he was taken for a *Pedant* or

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a *Mountebank, ne veſtis ſerica viros fœdaret.* *Tacitus in vita Tiber.*

Doubtleſs, would the great Perſons of *England* but owne their Nation, and aſſert themſelves as they ought to do, by making choice of ſome Virile, and comely Faſhion, which ſhould incline to neither extream, and be conſtant to it, twould prove of infinite more reputation to us, then now that there is nothing fixt, and the Liberty ſo exorbitant.

We deride the *Spaniard* for his odd ſhape, not for his Conſtancy to it: Let it be conſidered, that thoſe who ſeldom change the *Mode* of their Country, have as ſeldom alter'd their *affections* to the Prince: Laws are in credit as they are Antient, and the very alteration of Elements, Weather, and Dyet are full of

of Perill; 'tis that renders us Weak, Old, Sick, and at laſt deſtroyes us: So as twas not without advice, that the Lawes of *Plato* did deſcend to the care even of habits in that his perfect *Idea*, allowing it only to *Curteſans* and *Comedians* to vary Dreſſes: ſince 'twas but a kind of Hippocriſie to be every day in a new Shape, and *Maſcarad*.

Tertul. de Cultu fem. *Quomodo præcepta Dei cuſtodietis* (ſayes *Tertullian*) *lineamenta corporis non cuſtodientes?* How can we expect that men ſhould keep the Commandments of God, *or of the King*, that preſerve not the Lineaments of their Bodies? Thus he to the Gallants of his time; and though *De pal.* he do's ſomewhere, as ingeniouſly apologize for the *Pallium*, (which the *Proſelytes* had then newly reaſſum'd) by inſtances deduc'd from the

the common Viciſſitudes of Nature, and of the World; yet he proves its Antiquity from the Old *Lydians*, and Noble *Pelaſgi*, and from the Decency, and Simplicity of the Garb; ſo as what was then ſaid by way of *Sarcaſme* to the new *Chriſtians*, *a Toga ad pallium*, may now with more juſt reproch be applied to the old, *ab Equis ad Aſinos*.

For my part, I profeſſe that I delight in a cheerfull Gaity, affect and Cultivate Variety; The Univerſe it ſelf were not beautifull to me without it; but, as that is in conſtant and Uniforme Succeſſion in the natural: where Men do not diſturb it, ſo would I have it alſo in the Artificial.

If the Kings of *Mexico* chang'd four times a day, it was but an upper Veſt, which they were us'd to honour ſome Meritorious Servant with. Let Men change their Habits

as oft as they pleaſe, ſo the change be for the better: I would have a Summer Habit, and a Winter; for the Spring, and for the Autumne: Something I would indulge to Youth, ſomething to Age and Humour, *Sed quænam illæc avis eſt, quæ huc cum tunicis advenit?* What have we to do with theſe Forreign Butterflies? In Gods name let the change be our Own, not borrow'd of others; for why ſhould I dance after a *Monſieurs Flajolet* only, that have a ſet of *Engliſh* Viols for my Conſort? We need no *French* inventions or for the *Stage*, or for the *Back*; we have better Materials for Clothes, They, better Taylors: Strange! that Men ſhould come to value themſelves from a ſort of Wretches, of which Nine go but to the making of one Man. I hope to ſee the day when all this ſhall be reform'd,

Plaut. in pœnulo.

form'd, and when all the World ſhall receive their Standard from our moſt Illuſtrious *Prince*, and from his *Grandees*, and make Prognoſticks even from thoſe little Accidents, and all that is extrinſical to them, that there is a glorious, a ſteady and a Wiſe Director within, and that it ſhall be as preſumptuous for any forreign Nation to impoſe upon our Court, as it is indeed, ridiculous it ſhould, and its greateſt diminution.

Lampridius tells us that *Alexander* was in this point ſo nice, that he would have all his Subjects diſtinguiſh'd by their Habit; *ne ſervi ingenuis miſcerentur:* How many times have I ſaluted the fine *Man* for the *Maſter*, and ſtood with my hat off to the gay Feather, when I found the Bird to be all this while but a Daw? *arripitur perſona, manet res.* A Ly- *Lucret.*

ons Skin will not cover an Aſſes Ears.

Servants had alwayes amongſt the *Romans* a peculiar Habit, till the Common-Wealth grew diſſolute, ſayes *Tacitus*: And for my particular, I am ſo great a Friend to this order, that I could be contented all degrees of Men whatever, had ſome Badge to diſtinguiſh them by. Thus all *Mechanicks* ſhould be known by their Cognizance, all *Gown-men*, and all the *Military*: How would this conduce to publick Frugality, Peace, Humility? and, if to any Emulation, to that only of exceeding one another in Vertue and Obedience: For it is Prodigious only to conſider, the impolitick Waſt which this promiſcuous Bravery draws along with it: That no leſſe then *two Millions* of Treaſure (as I am inform'd) has in ſo ſhort a time been

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loſt in Gold and Silver *Lace*; and, that to feed this ſole exorbitance, the Goldſmiths ſhould give ſo conſiderable a rate for *Bullion* above the *Mint*, to imploy it in this trifling Fabric, which is plainly conſum'd, worn out, and never returnes again; ſo as in a few Years to endanger an Univerſal Penurie.

Let us ſuppoſe that the fineſt Cloth of Wooll, and which may be made thin, light, and gloſſie for Summer; Thick, and more ſubſtantial for the Winter, and inferiour to no covering under Heaven, were more in uſe, and eſteem: Or, that there were a general prohibition, that perſons beneath ſuch a degree, ſhould wear either Silk, Forreign Stuffs, or Cloth, with a reaſonable *Taſſa* impos'd by the Magiſtrate upon the price of our own manifacture amongſt us; How would this

bring down the rates of thoſe exotick impertinences, how many thouſand hands imploy? how glorious be to our Prince, when he ſhould behold all his Subjects clad with the Production of his own Country, and the People Univerſally inrich'd, whilſt the *Species* that we now conſume in Lace, or export for forreign Silks, and more unſerviceable Stuffs would by this means be all ſav'd, and the whole Nation knit as one to the heart of their Soveraign, as to a Provident and Indulgent Father? If Riches, and Plenty with the love and proſperity of a People, be the glory of a Prince, and the Nerves of a State; if all other conſiderations be noyſe, and empty ſhadows miniſtring only to Lux, and the Vanity of a few Young inſignificant Triflers, whoſe brains are as Tranſparent as their Clothes; what are

thoſe

thoſe Arts which a Prince ſhould cultivate, but by exorciſing theſe Apparitions and *Fantoſme's* of a Court and Country, to procure the eſtabliſhment of what is Material, and moſt perfective of thoſe ſolid bleſſings. With what facility this is effected, our Illuſtrous CHARLES will one day ſhew his contemporary Monarchs, by proviſion of ſuch Sumptuary and other wholſome Lawes for the Publick, and making ſuch a Collection of Vertuous perſons to diſpenſe them; that as his *Court* ſhall become the univerſal *Idea* for the reſt of Princes to reform by, ſo ſhall his *People* and the whole Nation be the envy of the World for their felicity.

Were I the *Cenſor* for regulation of this exceſs, I ſhould recommend the Beſt, and moſt commodious Habit; and Calculate for the ſeveral

Meridians and Degrees of the Weather. There may be much ſaid (I confeſs) concerning cuſtom and opinion, which render all things ſupportable; but we in this Nation can plead neither of theſe for our Fantaſtical and often changes: the very frequency of altering the *Mode*, contradicts the Cuſtome of being addicted to *One*, and ſo we are conſtant only by being inconſtant, which if allowable in the weaker, becomes not the Virtler Sex; 'twas yet not ill obſerv'd of Sr. *Philip Sidney*, that Ladies though they were Naturally affraid of a Sword, were yet ſooneſt in love with the men of Iron; whoſe ſhape is the moſt unalterable of all the Metals, and the nobleſt emblem of conſtancy.

Behold we one of our Silken *Camelions*, and aery Gallants, making his addreſſes to his Miſtreſs, and you would ſometimes think your ſelf in

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the country of the *Amazons* fan, it is not possible to say which is the more Woman of the two Coated *Sardanapanlas*. But how may we remedy this? shall we descend to some particulars?

I would choose the loose Riding Coat, which is now the *Mode*, and the Hose which his *Majesty* often wears, or some fashion not so pinching as to need a Shooing-horn with the *Dons*, nor so exorbitant as the *Pantaloons*, which are a kind of *Hermaphrodite* and of neither Sex; and if at any time I fancy'd them wider, or more open at the knees for the Summer, it should be with a mediocrity, and not to set in plaits as if I were supported with a pair of *Jonic* pillars or the gatherings of my *Grannams* loose Gown; I would neither have my Dublet, or my Skirts so short, as if I were one of Sir *John Mandivils Dobys*, whose eyes and

mouthes are in their ſhoulders and breaſts; nor again ſo long as to act *Francatripe* in the *Farce*: I would not conceal the ſhape of a goodly leg under a Hoop and Canopy, becauſe ſome bow-legged *Monſieur* would diſguiſe his deformity to the reproch of Nature. Are our Knees, like *Eſops* Pots, affraid of meeting, becauſe of the ſame frail Metal? I am neither fond of the round Shoe, nor of the long, but for that which beſt fits my foot, and is moſt eaſie, and had rather have my *Laſt* a little too Wide, then to make it a caſe for my *Almanack*, which I will ſooner wear in my Pocket, then in my ſhoes: Slender feet are for the *Queens* of *China*, and for thoſe who delight to be awak'd by the Corn-cutter. I like the Noble *Buskin* for the Legs, and the Boucle better then the formal Roſe; and had rather

ther ſee a glittering ſtone to haſp it there, then the long croſs hilted knots now worn; becauſe 'tis more glorious, and (like that *Manicodiata* which *Queen Elizabeth* tyed there at an Audience of a *Moſcovite Embaſſadour*, who had ſtuck one in his Hat,) ſhews a kind of contempt of Riches.

The Wiſeſt, and moſt Healthy of the Antients went continually bare headed; ſo *Maſſiniſſa*, *Cæſar*, ſo *Hanibal* us'd to go; But when I muſt be cover'd, I infinitely prefer the *Buchingamo*, or *Monterolately* reform'd, before any other whatever, becauſe it is moſt manly, uſeful and ſteady. I have heard ſay, that when a *Turk* would execrate one that diſpleaſes him, he wiſhes him as unſtable as a *Chriſtians Hat*; and in effect 'tis obſerv'd, that no man can ſo plant it on another mans head, but the

the Owner do's immediately alter it, nor is it ever certain: All that can be reply'd in its behalf, is, that it Shades the Face; but ſo would a Tuft of Feathers in the *Montero*, which is light and ſerviceable, when the Sun is hot; and at other times Ornamental.

I would neither have my Band ſo Voluminous as a *Frokins Night-raile*, nor yet ſo ſtrait and ſcanty as a *Negro's* coller; in Short, I wiſh any thing might ſupply it that were not made of Hemp; and for that piece of Wainſcot which ſupports it about our Necks, if it be too high the man looks as if he were impall'd; if too low, as if the Dublet were borrow'd; at leaſt I wiſh that part were defended with ſomething leſſe rigid then Paſt-bord; and if the *Cravet* did ſtill ſucceed it, there would be no miſſe of the other. To co-

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ver all with two words; I like the Stately and eaſy *Veſt* within Doors, and the *Cloak* without. In ſumme I affect whatever is comely, and of uſe, and to that I would be conſtant, chooſing nothing that ſhould be Capricious, nothing that were ſingular; and therefore have made this Collection out of all; For ſeeing we are oblig'd to none, we injure none, and ſince there is ſo much variety, our choice is the freer. *Mode* is a Tyrant, and we may caſt of his Government; without impeachment to our Loyalty: But if we will rather expect (and which I moſt Approve of) the injunction of our Superiours for this Regulation alſo, we ſhall do wiſely and beſt avoid the cenſure. Thoſe who follow'd the great *Alexander* held indeed their necks awry, becauſe he moſt inclin'd it to one ſide; and when

when his Father *Philip* wore a fillet about his forehead for a wound which he had receiv'd, all the Court came abroad with the like till the cure was compleat: But we have a *Prince* whose shape is elegant, and perfect to admiration; so as I know not whither there was ever upon the Throne, a Personage who had lesse need of Art to render him more graceful, and whose *Mine* makes all things to become him; and therefore certainly (of all the Princes of *Europe*) the most fit to give the *Standard* now to the *Mode* we next expect, and that not only to his own *Nation*, but to all the *World* besides.

FINIS.

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